
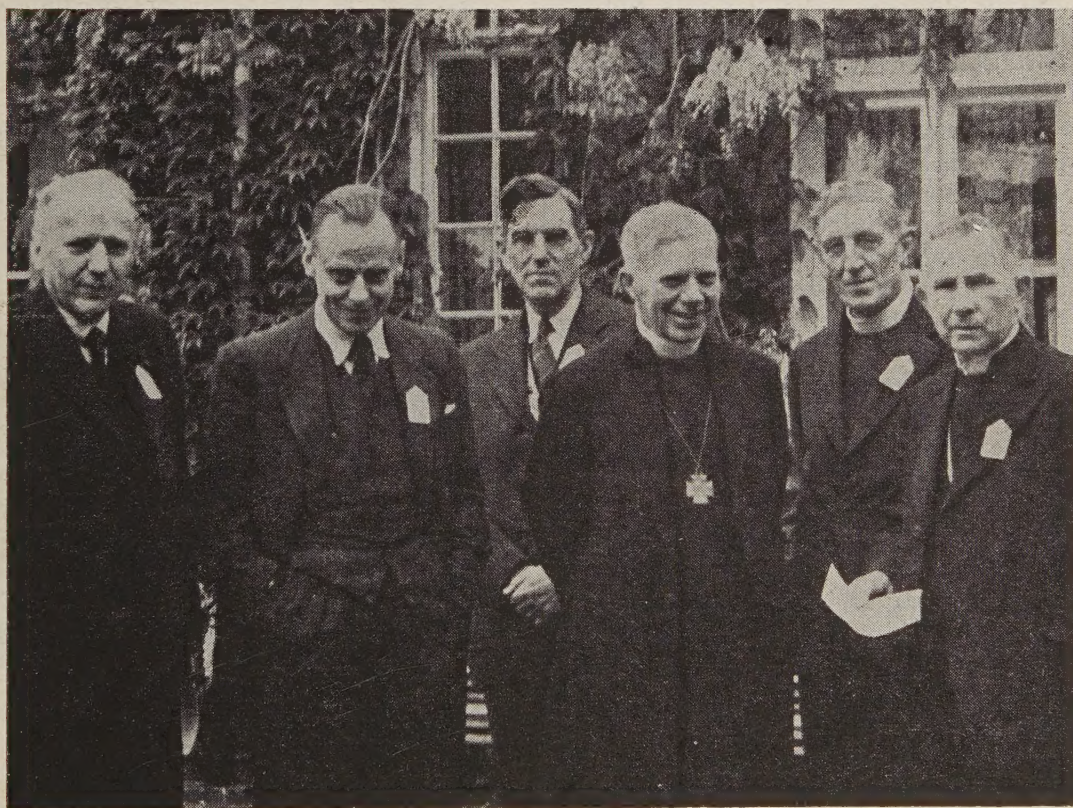


JULY 1946

 BIBLE
SOCIETY

Record



MORE BIBLES FOR EUROPE

(See story on page 90)

Left to right: *Dr. H. C. Rutgers, Netherlands Bible Society; Dr. W. A. Visser 't Hooft, World Council of Churches; Dr. Eric M. North, American Bible Society; the Bishop of Chichester; Dr. J. R. Temple, British and Foreign Bible Society; Bishop Evind Berggrav, Primate of Norway*

The 130th Annual Meeting

*A colorful event that looked both ways: reviewing the Society's worldwide war service
and confronting the limitless opportunities of the
new era now unfolding*

BY FRANK H. MANN

ON May 9, 1946, while four of the Society's officers were participating in the closing session of the London Conference of Bible Societies looking toward a more prompt and efficient program for supplying the world with the Bible, a group of 250, in attendance at the 130th Annual Meeting of the American Bible Society, met in the Central Presbyterian Church in New York City to review the Society's work and consider its plans for the days to come. On pages 84 to 86 appears the text of the main address of the occasion, given by Dr. Frank C. Laubach. Other features of the program are here presented in picture and brief quotation. The following Managers were re-elected for the term 1946-1950: Elisabeth B. Cutting, James M. Stuart, Howard Whittemore, Stetson Baker, John Binns, W. H. Ochiltree, C. L. Hsia, Ph.D., Henry Greaves, Francis E. Rivers, Mrs. Stephen L. Angell.

Dr. Chester S. Miao of China was made an Honorary Life Member. In the presentation of the certificate, Secretary Mann referred to Dr. Miao's signal service during the war in caring for the work at the China Bible House after the death of Bishop E. S. Yü.

The following were also made Honorary Life Directors in recognition of their signal service in support of the Society's War Emergency campaigns in their areas: Governor Coke R. Stevenson of Texas; Governor Robert S. Kerr of Oklahoma; John C. Reeves of Denver, Colorado; Rev. William R. White, Austin, Texas; Rex Baker of Houston, Texas; J. Howard Pew of Philadelphia, Pa.; Warren E. Wheeler, Kansas City, Mo.; C. G. Lord, Kansas City, Mo.

The addresses of Chaplain Martin C. Poch, representing the office of Chief of Chaplains of the U. S. Army, and of Admiral William N. Thomas, Chief of Chaplains of the U. S. Navy, were both vivid presentations of the power of the Scriptures

as a preserver of men's souls during the war. The following brief quotations from their addresses bear witness to this fact.

Said Chaplain Poch:

"We were at a gathering of Christians in Kyoto, Japan. Kyoto itself had not been destroyed as had Osaka and Kobe and the other towns round about.



Secretary Mann presents certificate of Honorary Life Membership to Dr. Chester S. Miao

Many of the clergy and laity who were present had lost absolutely everything and they were a defeated nation. They had everything to be discouraged about; and here they were, over 2,000 of them, in this assembly.

"I heard the familiar strains of a hymn. I turned to the interpreter and said, 'Are they singing what I think they are singing?'"

"He smiled and said, 'What do you think they are singing?'"

Continued on page 89

Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE
HOLY SCRIPTURES

VOLUME 91 JULY • 1946 NUMBER 6

Stronger—But Not Strong Enough

A RECENT cablegram from Secretary Franklin in Bangkok enables the Society to complete its knowledge of the war's damage to its property and materials. "Praise God," he cabled, "plates (for printing Scriptures), unbound Bibles, manuscripts (of the revision long in process) are saved. Bible House livable."

Praise God we may indeed! For the war's destruction the world over has been far less than was feared. Of the five Bible Houses in war areas, Peiping is unharmed, Chungking was damaged and repaired; Bangkok is slightly damaged on the outside; Tokyo is safe and sound though parts of two floors were burned; only Manila was seriously wrecked and even there enough is standing for temporary use. About \$40,000 of paper and stock were destroyed in Manila but the far more valuable plates were nearly all saved here and elsewhere.

To such a cause for thankfulness we add another—the great number of friends, many of them new, who have come to the help of the Society during the war. Without them—self-sacrificing men and women, leaders of churches, hard-working committee members—the Society's great achievement during the war would have been impossible. These helpers have also strengthened the working structure of the Society for the heavy burdens it has borne. The Society thus comes to the end of the war not weakened but far stronger, with a host of new friends, a strengthened staff and fine advances in cooperation with sister Societies.

The Society surely needs to be strong—even stronger than now! The quickened pace of world life, the rapidity with which opportunities come and go and the great changes in the conditions of life require fresh alertness and powerful action from those who know that the Bible has in it the solution of the world's terrific struggles, and who also know that all men must have it, if it is to achieve God's purposes.

There are four major directions from which the challenges come. The first is the urgent need of war-torn Europe, where destruction, confusion, political conflict, currency restrictions, broken-down transportation, lack of materials and printing facilities will cause years of effort before prewar supply is matched. And the level of prewar supply will never again be adequate. The second area of great advance will be the Far East. Here more than half a billion of people are struggling to reconstruct their way of life. Hundreds of thousands have already caught sight of what the Gospel of Christ may mean and are eager to learn more. There are millions more whose sense of need is now such that the doors of their hearts are wide open to Christ if we can only reach them with the Scriptures' witness to Him.

Other areas—Latin America, Africa, our own land—though not as spectacular in their needs, will not be calling for fewer Scriptures than in prewar days, but constantly for more. In every nation there are numberless new homes and communities relatively untouched. And how shall we ever reach the multitudes in our great and growing cities!

A fourth challenge is a challenge to quality. More and more effort must be put into seeing that the Scriptures speak to the people in living tones. This means constant revision of scores of earlier translations in the languages of small tribes and large nations, where early translations were stiff and wooden or where the language has changed. It also means constant effort to make the Scriptures attractive to the reader and, in the older communities, encouragements to a return to the Bible by those who have neglected it.

All four of these challenges are accompanied by two tremendous factors that will multiply the requirements many fold beyond our estimates. The first is the widespread drive against illiteracy. More and more children read as national educa-

tion systems expand; more and more once illiterate adults read as government and church campaigns against illiteracy grow. *Each year there are more people who have learned to read than there are copies of Bibles, Testaments and Gospels printed and distributed!*

The second great factor is the advance of the Christian missionary enterprise. All over the world Christian forces gird themselves afresh to their tasks. Our young people are eager to take hold. Church leaders are out in the fields appraising opportunities, needs, channels of service, and reporting back. O that they might have the power

to electrify the most marginal church member with eagerness to meet the challenge of the new day!

These areas, multiplied by these factors, mean that if the world's call and the world's need for the ministry of God's word in the Bible is to be answered, the Bible Societies must triple their strength. There is no more clamant call.

The Society appeals to old friends and new, to church leaders and budget committees, to any who will hear its voice, to join in pressing forward in new strength for Christ.

The Bible and Literacy

*A condensation from the address given by the world's foremost proponent of literacy at the
130th Annual Meeting of the American Bible Society*

BY FRANK C. LAUBACH

THIS year the American Bible Society celebrates its one hundred and thirtieth anniversary. It is appropriate that the Society on such a day should stress literacy. Literacy and Bible translation are twins. Perhaps it would be better to call them the two legs on which the Bible must walk into every mind and heart on earth.

The Bible, or a part of it, has now been translated into the languages of perhaps 90 percent of the population of the world. But only 40 percent of the world knows how to read the Bible in any language; 60 percent cannot read at all. This 60 percent must be taught to read before the Bible can reach them.

Ever since the days of Wycliff and Martin Luther great emphasis has been placed upon the translation of the Bible, so that it would be available to every man. One of the distinctive basic principles of all evangelical Christianity is the priesthood of all believers. Every man can and must search the Scriptures for himself. Unnumbered millions of days and nights have been spent by Biblical scholars in making translations in over 1,000 tongues. One fine permanent contribution to religion is the collection of samples of these translations now available in the magnificent volume "The Bible in a Thousand Tongues." As one leafs over the pages of that volume, one dimly realizes the immensity of the labor which those translations represent down through the centuries.

Yet this difficult task of translation has run far

ahead of the twin task of making people able to read the Book after it is translated. I suppose this is partly because the work was so fascinating; partly because the missionaries could always depend upon the Bible being there to work on (while they had the problem of corralling their students before they could teach them); partly because there was always the hope that somebody else—perhaps the government—would teach the people to read, while there was no doubt that Bible translation had to be done by men of God or it would not be done at all. There came to be a feeling that making people literate was a rather secular job, while translating the Bible was unquestionably sacred.

Medicine shared the same dignified position as Bible translation. Jesus was the great physician; missionary doctors have everywhere been regarded as Christlike. Missionary doctors and secular doctors together have made gigantic strides in eradicating epidemics and other diseases, with the result that the population of the world has leaped ahead faster during the past hundred years than ever in all history. Indeed until two decades ago population was far outrunning literacy. For example, the population in India increased 33 millions between the census of 1919 and that of 1929; but literacy increased by only five millions.

So, with all the magnificent strides in Bible translation made in the past fifty years, we were

confronted with the discouraging fact that a smaller percentage of the world could read the Bible because they could not read anything. This was especially baffling for foreign missionaries. Ninety percent of the non-Christians whom foreign missionaries are trying to reach are illiterate. And until twenty years ago the illiteracy of non-Christian countries was slowly but surely increasing.

Since 1920 there has been a change. Now literacy is getting ahead of the increase in population. Soviet Russia did the most startling thing in this direction. She taught 100 million people to read in fifteen years—lifted the literacy from about 13 percent in 1932 to over 90 percent in 1944. She did it by adopting an alphabet that was practically perfect phonetically; by arousing tremendous patriotic fervor and using millions of volunteers; by preventing a man from getting a decent job without literacy; and by using a phonetic method of teaching. The most important lesson for the world and for us was that the Russians *could do it* when they made up their minds it had to be done. Now Russia prints more books, magazines and newspapers than any other country, and everything they publish teaches Communism. That is the reason for the amazing solidarity of the Russian people behind their present government. They read and believe Soviet teachings. The printed page is still the mightiest force on earth for molding public opinion; that is to say, it is so where the people can read.

Dr. James Yen in China is giving a similar dramatic demonstration that a great nation, in this instance the most populous in the world, can be taught to read. He is proving that a people's movement, free from the compulsion of totalitarian dictatorship, can teach millions of illiterates if the spirit of compassion and patriotism are aroused, so that each one will teach one. Pearl Buck's book "Tell the People" does not exaggerate when it calls Dr. Yen and his movement one of the most significant hopes of the world in this century.

The third great literacy movement was started among missionaries in the Philippines, in Africa, in India, in South America and in the islands of the Pacific. This has been going on in a quiet way for many years; but in the past fifteen years it has blossomed forth in a way that leaves me, at least, standing in open-mouthed amazement. I have been traveling from one country to another for the past few years, observing it, and helping as I could. A large number of missionaries in many

parts of the world have felt the need for a literacy movement and have experimented in making lessons. Our World Literacy Committee has served as a clearing house for workable ideas. The missionaries are not afraid to experiment. They are the most independent and courageous thinkers in the backward countries of the world. They are today what Christian missionaries have been since the time of Christ—bringers of the Light to their world. They lifted Northern Europe out of ignorance. They started the first schools in Amer-



Learning to read by the Laubach Method in India

ica. They have opened schools all over the world. Now they are the pioneers of literacy in all the countries where they work. Literacy is a cause in which Christians, whether conservative or liberal, believe—just as all of them believe in spreading the Bible.

The same pattern has been followed in most lands. Missionaries have made lessons and started a literacy campaign. Then the government officials have become interested and have asked the missionaries to cooperate in conducting their campaign. This has been beneficial to both the government officials and to the program of missions. It is exactly the kind of contact missionaries are always seeking with government officials. Every government in backward countries now realizes that illiteracy is 'enemy number one' to its progress. It cannot have technical industries with its laborers illiterate, and it grasps eagerly for any help the missionaries can give in this direction. In many places there is a finer relationship between missionaries and government because missions have cooperated in fighting this enemy of progress. The doors of the world are opening to us. Appeals are coming this spring from the king of Egypt for the perfection of literacy charts in Arabic. This request brings to mind similar per-

sonal experiences with the rulers of Afghanistan and Haiti and Peru. Doors are opening!

Missionaries have also discovered that teaching illiterates offers them the long, close contact which they covet for personal evangelism. Each of the members of mission churches is being trained to select some illiterate neighbor and win him to Christ while teaching him to read. Teaching illiterates has advantages over every other form of personal work, if the teacher has just one student, each one teaching one; and if he witnesses for Christ a little during each lesson. We have found that if the Christian has his heart full of Christ it is as easy to win the student to Christ as it is to teach him to read. In the process the church members get a taste of the joy of winning souls and their own lives are given a new fire. The missionaries thus multiply their own efforts many fold, for they have more and more of the Christian community working for Christ.

Missionaries everywhere are trying to teach the Bible or Christian doctrines in their courses for new literates. The newest and most scientific effort will soon be off the press. It is the "Story of Jesus" in short sentences and a very easy vocabulary. It teaches the 1,500 most useful words in the English language—the Thorndike-Lorge list of a thousand words and the 850 Basic words. Every word is used five times in quick succession. Here are the first three sentences; see how the words are repeated:

This begins the story of Jesus. This story of Jesus begins with the mother of Jesus. The mother of Jesus was Mary.

This *Story of Jesus* follows after the phonetic lessons. It will be used all over the world to teach those (government officials and educated people) who desire to learn English. This will do two things. It will give the missionaries a fine contact, and it will teach the life of Jesus. When people are just starting they memorize every word. So they are really memorizing the story of Jesus, which I wish every Christian would do.

This same life of Jesus is now being translated into other languages in which we have literacy lessons, as a second reader. Thus we hope to have many thousands of people memorizing the life of Jesus all over the world, while learning their own language or another language.

The American Bible Society has for the first time in its history started to publish translations of Gospel narratives in languages in which literacy

campaigns are planned and to consider preparation of simple translations in such widely used languages as Spanish, to serve as introduction to the standard Bible texts.

It is not an accident that Dr. North is both General Secretary of the American Bible Society and Chairman of the Committee on World Literacy and Christian Literature. He has been deeply interested in this literacy movement from its beginning. No organization will be more helped than the Bible Society.

On the other hand, literacy needs the Bible. Every time I pass a railroad news stand and see the books sold there, I shudder to think of the possibilities for evil in literacy. It is good only if people read good things. It is bad if they read bad things. But you can't stop literacy now. You can ride in on the tremendous wave of enthusiasm for literacy all over the world. You can give people a taste for the Bible if you use this material for a textbook. You can win millions to Christ and to the Bible if you use this as God's open door to the three fifths of the world who are illiterate and the other fifth who ardently desire to learn English. If people really want to serve humanity, I believe there is no other cause which will bring such large returns for the time or effort or money invested as the literacy program of the Foreign Missions Conference, together with the American Bible Society's program of Bible production and distribution.

Rev. Theodore Fricke, just back from visiting American Lutheran missions in New Guinea, reports an incident that shows how the so-called backward peoples are benefiting from literacy campaigns.

During the New Guinea campaign our Air Corps learned that the native people there had been taught to read English so they could use their Bibles. Our airmen promptly flew over a battle area and dropped leaflets to warn the people that they were going to destroy that area with bombs. The natives fled to the hills.

After the bombs had been dropped, our infantry entered the area. They found the Japanese dead; but soon the natives began to come in from the hills. To the soldiers' amazement, the people welcomed them in English.—They said: "Why did you learn and speak English? What use is it to you out here in the jungles?"

One native replied: "We read your letters from heaven. They saved our lives. We would be dead now if we had not been able to read."

The Bible is God's letter from heaven; but people will die if they are not able to read.

The Negro and His Bible

The following paragraphs were elicited from the Senior Secretary of the Society's Agency for work among Negroes, for use in a much briefer compass in a radio script. Every reader will agree that they richly deserve this more permanent form

BY DANIEL H. STANTON

THE Bible has proved itself to be the Word of God because something has been found in it that lifts and sustains life. Those who have put their trust in it have found support in every life situation, have discovered that they are buttressed against every storm and have come into possession of a power that has enabled them to stand unmoved and unmovable amid those social trade winds that have played havoc with less fortunate souls. This sustaining power has been and is available, not only to those who know the Book thoroughly, but in some strange way is the property also of those who, despite their inability to grasp the Bible's deeper literary import, have by intuition appropriated such knowledge of its spiritual implications as has given them unshaken faith in it and a firm grip on life itself.

This truth is strikingly set forth as it relates to the Negro in general, but especially to the American Negro. Throughout his whole checkered history, except in isolated cases his faith in the Bible, because of the God it reveals, has remained unshaken. He has gotten strength from it, pored over its pages and loved it, because its God has been real to him. Through the Book God has been all-powerful and ever-present. He has been sympathetic and understanding and always so near at hand that He has had at all times an accurate knowledge of frail man's every misfortune. This faith in the power, the nearness and the sympathy of the God of the Book has made the Bible an unrivaled treasure to the Negro. To it he has gone with all his hopes, and this in spite of the fact that in some cases his knowledge of it has consisted only of a few scattered phrases which memory has retained. Upon the Bible the Negro has built a life of faith that has been unique in American history. From the Bible he has drawn an inspiration which has enabled him to set his sorrows to song; and thus has come a joy that has blessed him with a smile, even laughter, that has but one explanation—faith in the Bible.

In his "Way down yonder by myself I couldn't hear nobody pray" is revealed a faith in his God

that makes it possible for him to pray even if "alone." In his "Ride on, conquering King" one gets an insight into a certainty that finds its basis in the singer's meager knowledge of the Book that tells of the Christ who has conquered and still conquers. In his "Nobody knows the trouble I seen;



"And thou shalt teach them diligently unto thy children" (Deut. 6:7)

glory! hallelujah!" there flashes before you in stunning reality the mystery of all mysteries—that faith in the ultimate triumph of goodness in the world that has enabled the Negro to take the bludgeon intended for his destruction out of the hand of his seemingly unsympathetic master, and transform it into the "rod and staff" that comfort him. That the Bible is a "lamp unto my feet, and a light unto my path" is no figure of speech for the Negro. It is living, vital, pulsing truth that he has lived through many times. Daniel in the lion's den, the Hebrew children in the fiery furnace or Jonah in the belly of the whale are no mere stories illustrating a faith prevailing at a far-off time; they are living facts of the Negro's experience. They are stern realities lived out again and again by him, and therefore the subjects of his songs. He has literally gone through them all and come out

unharméd, with like unto the Son of God walking with him.

Yes, the Bible has meant much to the Negro, and still means much. In it he has found strength for his "weary years." By a careful study of its sacred pages or by pulling out a phrase here and there when his limited knowledge has made thorough study impossible, the Negro has found a God so real that he survives with a shout of triumph those crises which have meant death to many another soul. The "silent tears" of his social in-

justices have, in the Book, become articulate in his "I know the Lord will make a way for me" or "I'll overcome some day"; and during the singing of such songs the Negro's hates have died and he has become perhaps the most forgiving and, to that extent, the most Christlike of all our Father's children. He still sings, because he still treasures the Bible. He still loves, because the Bible tells him to do so. May he ever keep his radiant faith, until in him may be seen the life of the One he so loves to sing about, the One he finds in his Bible.

Scriptures for Seagoing Cowboys

*How the Church of the Brethren are practicing the Christian faith
as it applies to the all-important program of healing
the wounds of a war-riddled world*

BY HARVEY CLARK

THE record of the American Bible Society's efforts to see that any man anywhere who needs a Bible shall have one is continually turning up instances of unique and unprecedented service. One of the latest of these is the response made by the Northwestern District Office to the need of Bibles for men taking breeding-heifers to Europe, to save mothers and children and to replenish the decimated herds of a devastated continent.

Dan West, a relief worker in the Church of the Brethren, believed that postwar relief plans should be the kind that helped people help themselves. So in June 1942, building upon a project begun some years earlier for the victims of the Spanish Civil War but never realized because of the outbreak of the Second World War, West led his church in the forming of the Heifer Project Committee. This committee not only purchased the animals, arranged for their shipment through UNRRA and carefully investigated the locations where the heifers would be maintained on arrival, but the committee also assumed responsibility for providing attendants to accompany the live stock.

The seagoing cowboys thus recruited come from many walks of life. When those assigned to one of the first boatloads were asked if they had brought along their Bibles or Testaments, it was found that

not one of them had. Here was a situation that seemed badly out of joint. The project had its roots in the spirit of Jesus, and particularly in his words "Inasmuch as ye have done it unto one of the least of these"; and yet not one copy of God's Word was accompanying the expedition of Christian mercy.

From the headquarters of the Church of the Brethren in Elgin, Illinois came a letter to the Society's Chicago office for 100 New Testaments for these men. About 900 seagoing cowboys are embarking for Europe each month and the Society is supplying every one of them who is not supplied, with a copy—a New Testament to take with him. A further development has been the recruiting from theological seminaries of students to serve this summer as "cowboy pastors." Both cowboys and pastors also have an opportunity during their brief time ashore in port cities to give small bits of food, needles and other articles to the war-stricken people they meet. The Society has provided them also with Gospels to distribute to those who, having lost their Scriptures, are eager to own a part of the Bible in their own language. The books have been furnished in Italian, German, French, Polish, Croatian and Yugoslavian, as well as English. Bread for the body and bread for the soul go side by side.

The 130th Annual Meeting

(Continued from page 82)



Chaplain Poch

"I said, It sounds like 'From Greenland's Icy Mountains to India's Coral Strand.'

"He said, 'That is correct.'

"Then this was the thing that struck my heart with great force—when those people themselves, your brethren and mine in the Faith, sang, and sang with conviction: "Shall we whose souls are lighted with wisdom from on high, shall we to souls benighted The light of life deny?"—and then, to back that up, was the collection of 4,000 yen, which a chaplain should turn over to some worth-while Christian cause.

Said Chaplain Thomas:

"A few months after our forces had made their successful initial attack on Guadalcanal, a fine young naval officer came into my office at the Naval Academy. He was an aviator. The large carrier on which he had fought had been sunk. He was on crutches after months in a hospital. Soon he was to go back to his plane. He came in to request a Bible. He told the story back of his request. He said:

"Our great ship went down. A destroyer picked up hundreds of us. I was standing in the midst of

the shocked survivors, many of them sick from swallowing oil and salt water, many others burned, and all feeling an overwhelming sense of loss and disaster. Suddenly I remembered my Bible. I took it out of my pocket. The metal fastener had kept most of the water out, and what did get in from doing little more than moisten the edge of the pages. I opened the book and began to read to myself, grateful for the thoughts it brought to mind. Suddenly a young Jewish lad turned to me and said, "What does it say for times like this? Read it to us." And, in the silence of a small packed compartment of a destroyer which was hunting and being hunted, Jews and Gentiles listened to the Psalms I read. Later I saw a Negro mess boy off in a corner, his dark curly head bowed. I gave him my New Testament, thinking he might find comfort in it. While I was doing what I could to help the wounded, we were separated and I didn't get my Testament back.'"



Chaplain Thomas

More Bibles for Europe

The September issue of the BIBLE SOCIETY RECORD will feature the Conference of Bible Societies held near London, England in May. As a foretaste we reproduce here the testimony given at the Conference by two of its members

Mr. Alexander Enholc, the British and Foreign Bible Society's representative for many years in Poland, said:

In the early days of the German invasion, a bomb dropped near the Warsaw depot, blowing out windows and doors. One little pane of glass only remained, on which were the words: "Heaven and earth shall pass away, but my words shall not pass away." Those words remained on that small fragment; and through the long months and years, people as they passed by took off their hats, signing the cross and saying, "It is a miracle."

The work was continued though the difficulties were great. The name of "The British and Foreign Bible Society" had to be changed to "The Bible Society" because the Germans objected to anything connected with Britain. The title "The Bible Society" was put up in both Polish and German. In spite of the dangers and problems 266,000 copies of the Bible, New Testament and Portions were supplied through the depot alone. Colportage was forbidden, but a few men worked privately, taking great risks. Most of the Scriptures issued were in Polish and Ukrainian, with a few Russian books. Later on there was a total prohibition of the sale of English, French and even Turkish Scriptures. In face of overwhelming difficulties 6,000 Bibles and 22,000 New Testaments were printed; this without any payment. It was a marvel to the people to see that the one British institution in Poland which was not closed was the Bible Society.

Four times I was called to the Gestapo and the last time I never expected to return home. I was questioned about the Society. When I said the work had nothing to do with politics, I was asked, "Are you against Hitler?" I said I did not know, but that the Bible said that all governments come from the Lord. The Gestapo official replied, "That is true—now you are free."

During the early days of the war I was transported for some weeks to Eastern Poland, and my wife took charge of the depot and was there alone through the siege of Warsaw. Later, during the insurrection, she went into Warsaw to get food, and she then helped to put into safety twelve cases of Scriptures, moulds, typewriters. Then, owing to the state of the city, she was

unable to return and for six weeks lived in the cellar. The Germans then decided to send women and children into concentration camps and my wife was chosen to go to the mines. She made a protest, for her health was very poor; and though she suffered very much physical ill treatment, eventually she succeeded in getting away.

We received considerable sympathy from the Roman Catholics during the war, and they are showing great interest in the work and are asking when the depot will be reopened. Many thousands of Scriptures are needed and with God's help must be supplied.

Dr. Hans Lilje, the only delegate from Germany present (whose attendance had been

secured only after special diplomatic arrangements), when he was presented to the Conference, said:

I hope you will forgive me for starting on a personal note, but I do want to express my joy at being with you. It is a little more than a year ago since I was liberated by the American troops from Nuremberg prison. During the period before my short time in this prison I was in the hands of the Gestapo in their special prison in Berlin, which is quite equal to a concentration camp. Three times I was nearly killed by them, having the choice of dying from hanging or starvation or being shot. It is unnecessary for me to explain that during that time, with nothing to read or write, chained up by night and day, unprotected from air raids, I relied on the things which I had learned in my youth; and they kept me and many others going. If ever I have the chance of writing my experiences, they will show how people in such circumstances return to the things of the Christian faith that they had learned in their youth. I remember, one night, when we had a particularly heavy air raid, one man in one of the cellars whispering, "Isn't it surprising that all these people here—colonels, presidents, trade unionists—all have one thing in common, our Christian faith?" There was one man in particular who succeeded in coming to some arrangement with his guards whereby he was allowed out of his cell at night during the raids; and when all the guards had gone down to the cellars, he would creep round and open the doors of

THE COVER PICTURE

This is one of the many taken during the London Conference. Several others will appear in the September issue, which will be one of the most important numbers of the Bible Society Record ever published.

some of the cells, so that people inside might be relieved of something of the psychological strain of such an imprisonment. Every time he did this he was risking his own life. One night he came round to my cell and whispered to me that he now understood better the story of our Lord on the Mount of Olives and in the Garden of Gethsemane. He had grown to understand that our Lord's suffering was vicarious suffering. After these experiences one realizes what it means to be alive. No one who has not experienced it can imagine what it feels like to be given back the gift of life and freedom.

The same change that has come to the people individually has come to the Church as a whole. The message of the Bible can be understood and the hearts of all people are open to the Word of God and can grasp what it means. During the war years in Germany a real awakening took place, and many people became

aware of and felt the need for the eternal truth. The happiest years of my life in this connection were spent in Berlin in 1941, 1942 and 1943, when I preached to congregations who were listening with greater interest than they ever had in the days before the war. If at the moment Germany finds itself in a state of bewilderment and cannot see the way clear for the Church in the future, we do rely on our past experiences, and we know that the same Lord who gave us the opportunities during the war years will provide new opportunities, and everything we require, in the future. During the years of the régime that is now past, we were strengthened by the thought that "the word of God is not bound." We know that there is one light and one hope—the Word of God which brought us through the bitter years and will continue to lead us through the future.

The Bible in Technicolor

The American Bible Society has entered into an agreement with the Bond Productions Company of Hollywood, California for the production of three Bible-story pictures: "The Nativity," "The Woman of Samaria" and "The Parable of the Sower." It is planned that they will be ready for preview in the early fall, with bookings starting at the Christmas season.

These pictures will be 16mm sound films in color. The musical background will include original scores, in addition to the great classics of the church performed by a symphony orchestra; a choir of trained voices and outstanding soloists. The only spoken word will be from the King James Bible, and the figure of Our Lord will not be shown. The films will be suitable for worship services as well as church schools and will augment rather than replace existing teaching programs. Technique of production has been discussed with religious education authorities.

A Trust Fund is being planned whereby it may be possible to continue this program into a series of pictures which will cover the major parts of the Bible. Choice of subjects will be on the basis of presenting the broad scope of Scripture rather than selecting only the more dramatic incidents or stories.

Inquiries have already been received from Canada, Mexico, South America, England, Sweden,

Italy, Palestine, Australia, South Africa and China. It is hoped that later the films will be prepared for use abroad. The pictures and music will be uni-



Secretary Ragatz and Mr. Anson Bond (left) sign agreement to produce Bible pictures

versal and the only change will be the language in which the text is read.

Inquiries concerning the use of these films should be addressed to the Society's Secretary for Visual Materials, H. H. Ragatz, 45 Astor Place, New York 3, New York.

Enduring Hardness

*If the whole world is to hear the Gospel, many more men like the one here introduced
by the Society's Secretary of the Upper Andes Agency
must be found, trained and sent forth*

BY JOHN RITCHIE



Ciro Barrera

THERE are many regions in South America where travel is travail, but few of them with any appreciable population unite so many discouraging features as the provinces of Huarochirí and Yauyos, to the east and south of the city of Lima in Peru. All of Huarochirí and most of Yauyos is very high. The villages are separated by towering mountains, deep ravines and bleak puna. Apart from one approach road into each province from the coast, the travel routes are steep bridle paths or trails across the desolate and wind-swept plateau. The nights are bitterly cold and, in the rainy season, wet. There are no inns, and hospitality is frequently hard to find. The Bible seller sometimes finds it impossible to buy a meal. Colporteurs, therefore, have been generally unwilling to do more than visit the principal towns which are more easily reached.

Ciro Barrera is a native of a village near the border of the two provinces. He undertook a colportage campaign in them during his vacation from the Bible School, and left Lima on April 20, 1945, near the end of the rainy season, accompanied by an itinerant preacher who was going to hold special services with the groups of believers in Huarochirí. The first stage of the journey to the end of the road was made by truck early in the day. After some hours Barrera hired one horse and two porters, and this, he says, he accomplished by the help of God. So they set forward at three in the afternoon, the preacher mounted on the horse and the cases of books loaded on the two porters. Presently the rain came on and poured incessantly till midnight. When night fell it was difficult to see the trail, and to choose a course at each fork was sheer guesswork. All four were soon soaked to the skin, but there was no place for shelter. As they climbed, the cold became more intense. When they began to despair of reaching their destination, a horseman overtook them, a native of the place they were seeking, who assured

them that they were on the right path and then sent them a guide. When just before midnight they were given a cordial welcome to the home of a believer, they were so cold and wet that it was some time before they could take off their clinging garments.

In San Lorenzo there had been a good congregation of Christians, but two brothers who had conducted the services had both died and the meetings had been discontinued. The colporteur visited from door to door, selling 71 books. Then he set out alone to visit San Pedro, where he sold 92 volumes. On his return he found his companion suffering from mountain sickness, unable to continue his work and leaving for the coast. Don Ciro took comfort from the cordiality of the local brethren and went on with his work. In Huan-chac, the next village which he visited, he sold 86 books, but he was set upon and maltreated. He continued his journey through Cochabamba, the only place where he made no sales, though offering his books at every door; and passed on to San Joaquín. Here he was attacked while selling a Testament in a hatter's workshop. Two men and some women tried to take away his bag of books, shouting threats to burn both them and him and denouncing him as a deceiver of the people and a perverter of youth. But he withstood them, and so successfully stated his case that one of the women bought a Testament. Thence he passed to Huancayo, where he sold 59 books, and then returned to San Lorenzo. He remarks that in these villages no one seemed interested in the Bible or concerned about God.

Starting out again he revisited San Pedro and sold 119 books, but was arrested and kept in jail for two days and nights without food. In San Juan he had only sold 29 books when he was notified to leave the village lest something serious befall him. He became discouraged in Carhuapampa, where he sold only 9 books. The sales did not compensate the expenses, to say nothing of the rebuffs, insults, toil and cold. Nevertheless, he set out for Tanta, the name of which might mean

Continued on page 95

MEMBERS' FORUM

[Annual membership in the Society is secured through a gift of \$5 or more for the carrying on of its work. The Society also provides for Life Membership, Life Directorship and Memorial Membership. Particulars will be sent on request. The editors welcome correspondence from members and devote this page in each issue to that purpose]

From Wyaconda, Mo.:

"For several years I've tried to get our church interested in giving to the Bible Society, but no one seemed to be interested. So I just kept on sending a small contribution when I could. About a month ago my husband had been reading the *Record* and said, 'How much should we give for Bibles to be sent to the war-torn countries—is \$5 enough?' And I said, 'Let's make it \$10,' so he sent the check.

"The thought occurred to me (as our Women's Missionary Union was meeting next day) to tell them of the gift, and tell them, if they'd send a like amount, they could count our gift as being given through the society. They immediately took it up and voted to do so. Maybe we can make regular contributions now. I hope so."

From Athens, La.:

With a gift for \$10 came this paragraph:

"The last issue of the *Record* is the best ever; reading it has given me a glorious hope for our world, and offsets the harsh things coming over the radio in regard to conditions in foreign countries. God being the only hope, no need to take things seriously that look alarming."

? ?

From —, —.:

After hearing one of the Society's workers speak in a church in North Dakota, the pastor wrote:

"When you were preaching here February 17th, you very likely did not notice a little thirteen-year-old boy sitting in the front row. It turned out that he was one of your best listeners. Yesterday he came into the office with a paper sack containing about fifty American Bible Society offering envelopes. It turned out that he confessed to us that he had become so convinced of the urgency of your message that he had appropriated about fifty empty envelopes after the service, and had spent the week in door-to-door canvassing in his neighborhood.

"Since the gifts were either thirty cents or one dollar each, we came to the conclusion that he had used a sales talk of his own, based upon your statement that thirty cents will pay for a Bible and a dollar will bring the *Bible Society Record* each month."

From Charlotte N.C.:

"Please find enclosed my check for ten dollars (\$10) to be added to the "Bibles for Japan" fund.

"This is a small memorial to my beloved nephew, Lt. Sherwood Thor Eriksson, USAAF, who has been reported missing since his plane crashed in the sea off Japan, May 3, 1945, and whose death has been officially declared by the Government.

"I cannot escape the thought that if America had sent more Bibles and more missionaries to Japan, sooner, this lad and thousands more might have been spared; but it is my hope that the project now being promoted may help to prevent another war. Even though many Japanese may read in the "rice-Christian" spirit, to curry favor with the conquerors, our God has promised that His Word will not return unto Him void."

From Morris City, Illinois:

"Sirs, Please find enclosed check for twenty-five dollars (25.00) to send Bible Testaments to the Japanese Soldiers that killed my Grandson on Ioshima Island."

From Princeton, N.J.:

"Enclosed find check for fifty dollars. Will you please apply this amount to your fund for providing Scriptures for Japan?

"Here is our opportunity. How terrible if we should fail it. On V-J Day some of us wandered into an elementary school in Yokohama and found an old Japanese janitor destroying books. Taking some of these to a language officer, we learned that they were school-books setting forth the myth of Japanese ideology. A document had been signed little more than an hour before, sealing the end of the old order. A new order stood on the threshold. I hope and pray that the young minds which were being warped by the old will be given the opportunity, by the new, of learning the foundation truths of God's Eternal Truth as set forth in His written Word—pointing beyond to the Eternal Word, was made incarnate to set men free.

"God's blessings on you in your efforts to meet the needs of the hour."

From St. Louis, Mo.:

"Three years ago I sent a good \$5.00 Bible to a man and wife. I bought it with my tithing money. I knew he didn't go to church and also drank heavily at times. His wife attended church occasionally. I visited them a year later but didn't see the Bible; when I asked for it, it was gotten out of a drawer. A year ago today he had an accident on account of drink. He had met a preacher some weeks before this who had asked him to come to church. After the accident he asked his wife to go to church with him, and on Mother's Day of last year he joined the church and promised the Lord to quit drinking. So far he has kept his promise and has written me beautiful letters of thanks for the Bible and my prayers. He reads it every night when he comes from work, which is 12:30 a.m. He tells me of his fight against temptation and asks me to continue praying. It is the Lord who did the work. His is the glory."

EDITORIAL COMMENT

Bible Society Record

A Journal Dedicated to the Wider Distribution and Use of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to the
Managing Editor

FRANCIS CARR STIFLER

450 Park Avenue

New York 22, N. Y.



Vol. 91 JULY 1946 No. 6

Daily Bible Readings

AUGUST

Day	Book	Chapter	Day	Book	Chapter
1	Luke	1:1-38	17	Luke	13:18-14:14
2	Luke	1:38-80	18	Luke	14:15-15:10
3	Luke	2:1-39	19	Luke	15:11-16:18
4	Luke	2:40-3:22	20	Luke	16:19-17:10
5	Luke	3:23-4	21	Luke	17:11-18:5
6	Luke	4:1-5	22	Luke	18:6-43
7	Luke	4:6-13	23	Luke	19:1-40
8	Luke	4:14-27	24	Luke	19:41-20:26
9	Luke	4:28-42	25	Luke	20:27-21:7
10	Luke	4:43-5:1	26	Luke	21:8-38
11	Luke	5:2-13	27	Luke	22:1-38
12	Luke	5:14-26	28	Luke	22:39-71
13	Luke	5:27-39	29	Luke	23:1-33
14	Luke	6:1-11	30	Luke	23:34-24:12
15	Luke	6:12-13	31	Luke	24:13-53
16	Luke	12:49-13:17			

* *

Gems for Thought

Every Friday, through September 23, Secretary Stifler will be heard twice daily over the facilities of the American Broadcasting Company from coast to coast on his annual series entitled this year "Gems for Thought About the Bible." The morning series is given at 8:55 EST and the evening series by transcription at 11:30 EST. If, after making due adjustment for your time zone, you cannot get the program, consult your local ABC station, as the transcribed programs in some cases are broadcast at varying hours.

A leaflet describing the series will be supplied in reasonable quantities to pastors and others who can use them. Address the American Bible Society, Radio Department, 450 Park Avenue, New York 22, New York.

* *

The Fongers Come Home

Secretary and Mrs. H. W. Fonger left Manila for their long overdue furlough on May 22nd. They had requested to remain for a year, following their release from internment, in order to get the work of rehabilitation started. The Manila Bible House will be in the charge, during Mr. Fonger's absence, of Mr. Alexander Christie, who will give part of his time to its supervision.

Mr. Fonger was an honored guest at the June conference of the Society's Home Secretaries which will be more fully reported in the September Record.

* *

May Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-first year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, May 2, 1946, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by Mr. Ray Clarke Tillinghast.

Mrs. Harry W. Rosengrant, being present for the first time, was introduced to the Board.

Mr. Charles Todd Lee, Mr. Wallace Donald McLean and Mr. Charles C. Parlin were elected Managers.

It was reported that Scriptures sent to prisoners of war during the first quarter of 1946 totaled 46,049 volumes, and shipments to Liberated Areas during the same period totaled 921,238 volumes.

Grants of Scriptures in Luwale (Lwena), in Luba Lulua and in Meninka were authorized on the "Sale and Distribution Plan."

Dr. Chester Miao, Secretary of the National Christian Council in China, who upon the death of Bishop E. S. Yü

in 1944 took care of the Bible House property, work and personnel of the three Bible Societies in Shanghai, spoke on the Japanese occupation and the many problems arising in keeping the Bible circulated in China.

Rev. James V. Claypool, D.D., was elected Secretary for the Promotion of Bible Use.

Rev. John W. Osberg, newly elected Secretary of the Eastern District, with offices in Syracuse, was introduced to the Board.

The meeting was adjourned.

* *

June Meeting of the Board

A meeting of the Board of Managers of the American Bible Society in its one hundred and thirty-first year was held at the Bible House, 450 Park Avenue, New York 22, on Thursday, June 13, 1946, at 3:30 p.m., President Daniel Burke, LL.D., in the Chair.

Devotional exercises were conducted by General Secretary Cropp.

On behalf of the delegation to the Conference of Bible Societies in London, Secretary North reported briefly the nature and setting of the Conference and presented resolutions concerning the formation of the United Bible Societies, which were unanimously adopted by the Board.

The Standing Committees for the year were appointed.

Funds were appropriated for carrying on work among the Colored People in Washington City under the direction of the Washington City Bible Society and the Maryland Bible Society.

Good news was reported in a cablegram from Secretary Franklin, who upon arriving in Bangkok found the Bible House there livable; and printing plates, sheets of unbound Bibles, manuscripts and some furniture were saved.

The meeting was adjourned.

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

Enduring Hardness

(Continued from page 92)

bread, rag or meeting, according to the pronunciation given to the initial letter. He was told in Carhuapampa that he would reach Tanta in three hours, so he left at three in the afternoon, reckoning to be there before nightfall. But after three hours there was no sign of human habitation, and besides feeling wearied, he was taken with mountain sickness. The night closed on him out on the desolate puna just under the snow line, which at that time (June 3-4) was about 16,000 feet above sea level. He was so cold that he could not keep his teeth from chattering. Just after midnight his horse collapsed and appeared to be dying. Without it he could not go far at that altitude. The chill wind whistling through the hard puna grass had no note of cheer or comfort. "It was here," he says, "that I learned to demand of the Lord for my necessity. In faith I made my prayer thus, 'Lord, thou desirest to prove me. I know that thou canst succor me in this difficulty. Deliver me, and I shall give all the days of my life to thy service.' So I am debtor to the Lord, for He heard and answered me. Also, I strengthened myself recalling the Twenty-third Psalm. Then I saw that my horse was recovering." At 2 a.m. Barrera saddled his animal, praying for guidance as to the direction he should take to reach the village. So he went forward again and reached his destination at 5 a.m. In Tanta he rested his animal two days and sold 57 books; but on the second night he was awakened by noises which aroused his suspicion, and just got out in time to recover his horse from thieves. In his experience Tanta did not mean bread, for he found difficulty in obtaining food; and when he started out on the return journey it was without a meal, and with a few sweets as his only provision for the way.

He had to return to Lima to cast his vote in the election, as to fail in this duty would deprive him of citizenship for the next five years. After the experiences he had just come through, he might well have cast around for excuses for not returning; but he made no such suggestion, indeed said nothing of hardship. He returned at once to San Lorenzo, now free from rain but much colder. He visited Sangallaya, Huancata and Santiago, where everyone of any significance joined in a demand that he leave the place at once. But he told his story and sold out his stock of 78 books.

Then he moved his center of activity to the town of Huarochirí, where he arrived in the evening with two bags of books. Refused hospitality at the house to which he had been recommended, he passed on, whistling a hymn tune which sufficed to bring him an invitation into the home of a believer. He stayed a week visiting from door to door and sold 32 Bibles, 35 Testaments and 129 Portions. Setting out to visit the villages, he lost his way and came to a hamlet where he

had to spend the night in the street, because no one would give him shelter, though he offered to pay for it. Yet he sold some books even there, before passing on to San Juan de Chorrillos, where he sold 52 books but had to remind the *gobernador* of his duty to travelers before he could get shelter. His next visit was to Lanza, a village where he found appreciation of the Bible and a degree of culture which surprised him agreeably, though, he says, they did not know the Gospel. In Lanza he sold 21 Bibles, 10 Testaments and 334 Portions. On his way to San Damián, where he sold 132 books, he passed through four villages, where he found interest in the Gospel; then, directing his course to the railway at Cocachacra, he visited Tuna, and so finished his visitation of the province where he had sold in all 1,390 books and revived the few Christian groups. These have since rallied splendidly to a preacher who is now laboring among them with much encouragement.

Although Yauyos offers many of the same physical conditions as Huarochirí and its paths rise to elevations which provoked mountain sickness in this native son, he joyfully went to work there without even suggesting that it might involve hardship. Fortunately there are Christians in many of the villages, and this makes the life of the colporteur more endurable. In two months he sold 1,178 books in the villages of Yauyos, and would have sold more, had transportation been available to get them to him.

It is comforting in this age of "economic man" to find young men to whom money, comfort and pleasure are not the values to be grasped after in a world which offers the joy and adventure of sharing the sufferings through which their fellow men are redeemed from sin and brought to faith in God.



American Bible Society Directory

(Presented in more complete form on this page in every other issue)

President, Daniel Burke; *Secretaries*; E. M. North, F. W. Cropp, F. H. Mann, R. A. Betts, R. T. Taylor; *Treasurer*, Gilbert Darlington; *Secretary for Public Relations*, F. C. Stifler; *Secretary for Promotion of Bible Use*, E. A. Nida; *Secretary for Visual Materials*, H. H. Ragatz; *Secretary, Work for the Blind*, Miss S. R. Barrett.

HEADQUARTERS, Bible House, 450 Park Avenue, New York 22, N.Y.; telephone, Plaza 3-6600.

DISTRICT OFFICES in the United States: 116 Salina St., Syracuse 2, New York; 701 Walnut St., Philadelphia 6, Pa.; 9 East Franklin St., Baltimore 2, Md.; 1311 G St. N.W., Washington 5, D.C.; Central Nat'l. Bank Bldg., Richmond 19, Va.; 85 Walton St., Atlanta 3, Ga.; 519 Main St., Cincinnati 2, Ohio; 35 E. Wacker Drive, Chicago 1, Ill.; 1914 Main St., Dallas 1, Texas; 650 17th St., Denver 2, Colo.; 224 McAllister St., San Francisco 2, Cal.

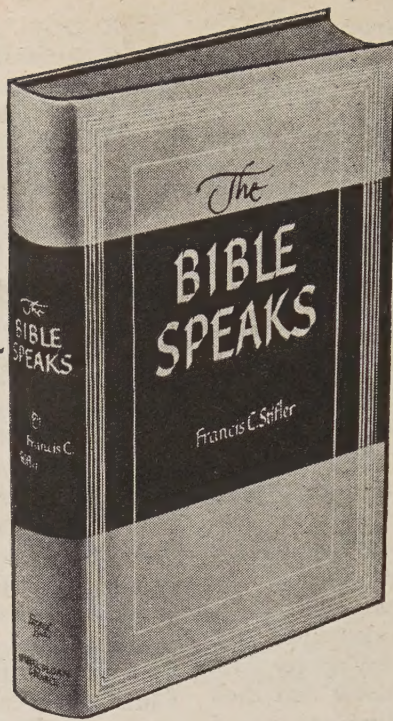
FIELD OFFICES: 1506 Attott Bldg., Pittsburgh 22, Pa.; 401 Euclid Ave., Cleveland, Ohio; Missoula, Montana; 325 Ramona St., Pasadena 4, Cal.

Depositories located at same addresses in New York, Atlanta, Chicago, Dallas and San Francisco.

DIVISION OFFICES OF THE HAVEN MEMORIAL AGENCY FOR COLORED PEOPLE: 56 Gammon Ave., S. E., Atlanta, Ga.; St. Luke Bldg., 902 St. James St., Richmond 20, Va.; 5424 Woodland Ave., Cleveland 4, Ohio.

FOREIGN AGENCIES located in: Havana; Mexico City; Cristobal, Canal Zone; Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Istanbul, Turkey; Cairo, Egypt; Manila, P.I.; Bangkok, Siam; Shanghai, China; Tokyo, Japan.

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July 10, 1946

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